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INTERNATIONAL BIBLE STUDY.

July 15th, 1883.——Acts IX. 1-19.
For Comment see last *Guardian*.
July 22nd 1883.——Acts IX. 19 31.

Blind for three days, blinded by the glory of the countenance of the One whom he had been waging such fierce war against, Saul was shut up to the consideration of his past course. Nothing can exceed the anguish of a conscientious man who discovers that he has been employing all his powers for the advancement of the wrong cause. Fearful mental laceration takes place when such a one has his self-righteousness torn from him. But athwart the awful gloom that rested then upon the spirit of Saul of Tarsus, there was a bow of hope in the remembered words of Jesus, certifying that there was pardon for him, and the privilege of serving the Messiah. Ananias was the instrument of bringing him out of material darkness into light that he had never known before. The world in which he now found himself was a new world altogether. Along with the baptism of water there was the baptism of the Holy Ghost, and now all things were new, all things were of God. He could now eat. He made haste to become acquainted with the disciples of Jesus whom he had come for the purpose of arresting, and gladly learned of them the more important facts concerning Jesus and his words and works. Whether there was a written account of the ministry of Christ at this time, we can not positively say, though possibly Matthew's Gospel then existed, either in Hebrew or Greek. Some twenty years later, Luke, commencing his Gospel, tells us that there were then a number of records or narratives of the ministry of Christ.

Soon Paul began to witness for Jesus in the synagogues, creating a profound astonishment, for all knew what he had been, and upon what commission he had been despatched to Damascus. Of course they for the most part refused to entertain the idea that Jesus was the Christ, for it seemed a thing incredible to them how the chief-priests should have failed to recognise the Messiah. The evidence before them was all but overpowering; for no one had been more thoroughly committed to the opposite side than Saul of Tarsus, who now sacrified position, honour, wealth and all that men esteem to become the disciple of a rejected Messiah. The evidence was quite sufficient to overcome the objections of the most bitter Jews, if they had only been willing to give attention to it. But this they would not do. They considered the case of Jesus out of court; one who had been crucified at the instance of the highest dignitaries in the church, and who had allowed himself to be crushed by the Romans instead of crushing them, that such a one could be the Messiah was absurd on the face of it.

Saul brought forth such array of Scripture testimony to prove that Jesus was the Messiah, that his opponents were utterly confounded. What did they then do? The next thing to be done was to stone him or by some means to put him to death. Why should the man live whose arguments showed them to be rebels against the most High God and against his Son? In some way their purpose was ascertained. Saul became aware of the fact that they had men at the several gates of the city, watching for his exit and prepared to despatch him. But there were houses built upon the wall or in such contiguity to it, that a person could be let down by the wall; a disciple of Jesus was living in such a house, probably; at all events the opportunity was found, and Saul made his escape from Damascus.

The disciples at Jerusalem could not believe that Saul of Taraus was really converted. We may conclude from this that they had not had the faith to ask the Lord to do this great thing. They imagined thst it was just a new dodge on the part of this invincible enemy to get acquainted with the church and with the forces that he was combating. But Barnabas satisfied himself that he was really a converted man and finally succeeded in persuading the apostles of the fact. Saul lost no time in bearing his testimony in Jerusalem, and spake in the name of Jesus in a way that reminded many of Stephen and led them to ask if Stephen were not in a sense risen from the dead. He got into earnest controversy with the same people that Stephen had argued with, the Hellenistic Jews. They too were confounded and nonplussed by the proofs advanced by him, and made up their mind sthat the most summary way of silencing him was to slay him. It thus begins to be made manifest that he must run the gauntlet of the injuries and outrages that men can inflict, through his devotion to the name of Jesus. Aware of his danger, the brethren had him conveyed to Cœsarea, and from thence by a sailing vessel to a northern part from whence he could make his way to Tarsus. After this the churches in Judea had a period of rest. Nobody was ambitious of taking up the functions demitted by Saul of Tarsus. Gamaliel's policy was adopted.

WEEKLY REVIEW.

—A party has sent us a long dissertation headed "Prometheus—Jesus Christ," said to be extracted from a work bearing this title: "*Diegesis;* being a discovery of the Origin, Evidences and Early History of Christianity, never yet before or elsewhere so fully and faithfully set forth; by The Rev. R. Taylor, A. B. and M. R. C. S." We are not unfamiliar with anti-Christian literature, but we do not remember to have ever heard of this book or of its author. From the extract given we conclude that we have not lost much by not knowing the book. It illustrates the lines,

"A little knowledge is a dangerous thing;
"Drink deep or taste not the Pierian spring."

If the man had been more conversant with the literature and the history of the times he is writing abont, he would have seen the folly of the speculations he here indulges in. He endeavours to run a parallel between the story of Prometheus as set forth by Eschylus in his tragedy of Prometheus Desmotes, and the story of Jesus Christ as set forth in the Gospels, with a view to make it appear that the latter is as mythical as the former. But at the present day the assailants of the Bible that have any regard to their literary reputation, have altogether abandoned the position that the main features in the story of Jesus Christ are mythical; their historical character has been placed upon as firm a basis as those of any other person mentioned in ancient history. The account given of the representation of Prometheus in the above mentioned play is tortured to make it bear some resemblance to the death of Clirist. The Prometheus of Greek mythology was one that befriended man and brought fire from heaven to earth to *spite the gods*. God so loved the world that he gave his only-begotten Son that whosoever believeth on him should not perish but have everlasting life. This is very different indeed from the story of Prometheus who was chained to a rock by Jupiter out of fiercest enmity to be ever preyed upon by vultures, and who continues to launch his denunciations and curses against the king of heaven until destroyed by lightning. What parallels a lively imagination will find in things most unlike, is shown by the book *Christ vs. Krishna*, noticed by us last week. Christ made an atonement for the sins of the world; the writer we are referring to says of this doctrine that it is immoral and mischievous, and that it was execrated by heathen writers before it was invented by Christians. Well, the history of the world testifies, which of these, heathenism or Christianity, has done most to disenthral men from the dominion of sin. They who have a true faith in Jesus have the witness in themselves, in their purified hearts, their changed lives, their victory over temptation, that the cross is the power of God unto Salvation. There is mention made in the same paper of Celsus. This opponent of the Gospel, who lived in the 2nd Century, furnishes a most valuable testimony to the fact that Christians of that day, in all lands, had the very Gospel that we have. He does not deny the things recorded of Jesus; admits that he wrought the miracles attributed to him, but says it must have been by magic. We have no example of any skeptic of that day occupying a position like that of some modern infidels, denying that Jesus spoke the words, wrought the works and underwent the sufferings attributed to him. The Gospel records were accepted as a true account of

what had been witnessed in Jesus of Nazareth, by the assailants of Christianity who lived in the 2nd 3rd and 4th centuries, by Celsus, Prophyry and Julian ; but the explanation of the miracles that satisfied the Scribes and Pharisees, satisfied *them* ; Jesus was in league with evil spirits!

—We have a letter from Khundwa giving an account of a celebration of "Children's Day" by the Sunday School of the M. E. Church. The celebration consisted of a Saturday afternoon féte, with flags and streamers, processions, singing, tea, cakes and "the full swing of fun in which the big folk seemed to enjoy themselves as heartily as the children." We have nothing to say against this, only the report of such things is very much less interesting than the treats themselves. But have not our friends lost sight of the true significance of "Children's Day"? This is a day (the 2nd Sunday in June) set apart for making collections in all the M. E. Churches on behalf of the Sunday-School Fund of the Board of Education. At the last Sessions of the S. I. Conference it was agreed that the first Sunday in March be observed as "Children's Day." This is a day for getting money, not for spending it.

—The versatile Sir Richard Temple presided the other day at a meeting in London at which Babu Pratap Ch. Moozumdar gave an address. Speaking of the Brahmo Somaj movement, Sir Richard said:

It was the most important movemont of the kind that had occurred since British rule in India, and one of the most important that had taken place in Asia for centuries. It comprised the cream and flower of the Hindoo population and was the result of the efforts made by the British Government for the education and advancement of the people of India. Though they might regret that they did not all yet come within the fold of Christianity, yet Christianity compelled them to hold out their hands to them.

Mr. Moozumdar had a good word for Christian Missions and two for the New Dispensation movement.

The question was often asked, had Christian missions been a failure or a great success. As a native who had had many means of judging, he said Christian missions had been anything but a failure. They had been a marvellous success. They had gone to the bottom of Indian national vitality. They had given education to people who could never have access to Government education, which was nearly monopolised by the middle and higher classes, and so enabled them to claim a sort of equality with the ruling races. But as regarded mere forms, they had not been so successful. He might say that if Christianity had not conquered India; Christ had. The principles of the New Testament were recognised by them, but they could not treat them in the ways known to this country, for they were a more emotional people. It was the mission of the Brahmo Somaj to combine and reconcile all sects of Hindooism and Christianity. One God, one without second. had been their motto for more than half a century.

It is absurd to say that Christ or Christianity or the New Dispensation has conquered Christianity. Some myriads have been saved by the Gospel, some thousands (to speak liberally) have joined the Brahmo Somaj movement, but the great body of the 250 millions of India are still worshipping what their fathers worshipped. The aim of Christian missionaries is not to introduce forms, but to bring men to Christ. If it were any thing less than this, they would gather in a much greater multitude. The Tae-ping movement in China showed how ready the masses were to embrace a secularized Christ. Jesus said to his disciples 'Ye shall be hated of all men *for my name's sake*.' But he also said, 'Fear not, little flock, it is your Father's good pleasure to give you the kingdom.'

—The *Record* says :

The appointment of the Rev. A. W. Poole to be the first Missionary Bishop for Japan is one that will give the highest satisfaction to Evangelical men, and we applaud the choice made in this instance by the Archbishop of Canterbury, with whom alone the selection rests. Mr. Poole, who began his ministerial career as curate to the Rev. A. M. W. Christopher, of St. Aldate's, Oxford, was for three years connected with the Telugu Mission of the Church Missionary Society, and Master in the Noble High School at Masulipatam. He has worked especially amongst the educated classes of the Hindus. At the Society's last anniversary meetings in Exeter Hall he delivered a most interesting and effective speech on the Telugu Mission.

Under the circumstances, it seems a pity that Mr. Poole could not have come out again to labour among the Telugus, letting some other good man go as Bishop to Japan; but in this world we cannot always get a fitness that does not create an unfitness some where else.

—Dr. Partridge is down upon us for having questioned the doctrine, "Once in Christ always in Christ." In March and April, 1877 we wrote a series of articles on this subject under the title "Kept through Faith," and we have no inclination to re-open the discussion at this time. Everlasting life is of course never-ending life; but that life is in Christ and we have it only as we abide in Christ. The condition of our union with Christ is faith. He that hath the Son of God has life; and we have him by faith, precious faith allying us to a precious Saviour. Our correspondent supposes the case of a soldier who enlists in the Army; must he be constantly enlisting? Well, let us look at the matter. What is the meaning of the word *enlist*? It means that he consents to give up his own liberty, his own will, his own attachments, and to be in all things under the control of his commanding officer. He now expects to be provided for, as regards shelter, dress, food, medicine and instruction; but he knows well that it is only on condition he shall continue to obey. Let him at any time set aside the will of his officer in place of his own will, and he will find a marvellous change in the treatment he receives. He not only consents to be under orders when he enlists, but must continue to consent throughout the period of service. To say that this makes salvation dependent on one's own perseverance, is misleading. The faith by which a man is saved is cessation from his own works, and consenting that Christ's grace shall save him; it is of faith that it might be by grace. And whether the salvation is by one act of faith, or through continuous faith, the principle is the same: Christ saves and we acquiesce. It is when a man gets away from faith, that he gets on the ground of salvation by works. When a man makes a full surrender of himself, then he begins to be tested as to the entireness of that surrender, and we have known hundreds of instances in which, after the fervour and joy of the first love were over, the full surrender became a partial surrender. We have in the Scriptures many precious assurances of the permanency of Christ's work, and these are most valuable as showing that Christ is unwavering in his interest in his people. We have also on almost every page solemn warnings to the effect that he who endures to the end shall be saved. We do not know of any thing more unprofitable, more mischievous or more unscriptural than for a man to be building his hope of a blissful futurity upon the fact that at one time he believed.

—The Rana of Oodeypore carries on business in Bombay as a shroff and Commission agent. We believe this is not an exceptional instance, but that there are other Native rajahs who carry on business in Bombay, not, of course, in person, but as supplying the capital of the firm and receiving the profits. The Rana of Oodeypore has been prosecuted for the value of 72 tolas of gold professedly forwarded by his firm in an insured post parcel, but which turned out to be lead. The fraud seems to have been committed by the employées of the Rana's moonim.

—It seems that the Hova garrison of Tamatave had evacuated the fort before the French opened fire, so that the French have had the distinguished honour of bombarding a defenceless town. After this they landed and looted the place. From information given to the House of Commons by Mr. Gladstone and telegraphed to Bombay, the French appear to have showed very little consideration for H. M.'s Consul, Mr. Packenham, who was lying very ill. They ordered him to quit the town within 24 hours, but he could not be moved and died within the specified time. Other particulars of a very offensive character are reported.

—The *Satyawadi* (edited by Rev. Baba Padmanji) has in its last issue a long article on the letter of the Indian Bishops of the Ch. of Eng. It finds great fault with the Marathi diction of the translation and compares the Episcopal greeting addressed to other Christian bodies to the self-guarding attitude of a Brahmin who gives drink to a low-caste man. Our contemporary has very little patience with the assumptions expressed and implied in this episcopal document.

—On Saturday last Mr. Thomas Graham, one of our most respected citizens, was removed from this earthly scene. In his early years he came under the care of the Am. missionaries and was with the Rev. Gordon Hall when he died of Cholera in a village near Nassik, in 1826. Mr. Graham was then a boy of 11 years of age. He subsequently became a printer, and for many years had charge of the Am. Mission Press. He had remarkable skill in type-cutting and led the way in supplying the presses with Marathi and Gujarati type of a perfection previously unknown. He had remarkable mechanical ingenuity. Mr. Graham was an upright and God-fearing man, just and kind in his relations with all men, but of a retiring disposition and not much known beyond the limited circle in wich he moved. He laboured under one physical infirmity, he was very hard of hearing; a circumstance that perhaps had something to do with his home-keeping habits. Some who see this notice in England and America, will have the acquaintance of auld lang syne brought freshly to their recollections, and

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will grieve to hear of his death. Many will remember the weekly meeting held for years in his house. He testified in his last illness that he was consciously 'safe in the arms of Jesus.'

—The overflowing of the Taptee at Surat has destroyed some hundreds of houses and otherwise done a good deal of injury in a town that has suffered a good many calamities, but happily has not been fatal to more than two or three persons. At least, so the reporters say. A great deal of practical sympathy has been awakened among the Gujarati and other residents of Bombay; upwards of Rs. 50,000 have already been contributed, Rs. 15,000 having been given by one old Parsee lady. It is only in Guzarat that the rivers from the uplands of peninsular India make their way to the Indian Ocean, and it is not an uncommon thing for them to run riot in the monsoon. Should not the B. B. & C. I. Railway have more elevated embankments in those parts? Just now it is almost impossible to maintain through communication.

—We solicit the attention of our readers to the Appeal of the Young Men's Christian Association of Bombay, which will be found in another column.

—We have much pleasure in mentioning the arrival of two ladies from America, Miss French and Miss Millet, for the Basim Mission. Our readers will remember that Miss Wheeler was left in sole charge on the departure of the Misses Sisson last year. The Rev. Mr. and Mrs. Fuller have been there for some months, but will probably be removing soon to some other station. We hope the ladies who have now arrived will be favoured with health and good spirits and a wide and effectual door of usefulness. Miss E. Sisson is expected out again in a few months.

—We are much indebted to E. R. for his letter. The proposed translation appears to us every way good.

—Nothing more heart-rending has been reported for a long time than the slaughter of nearly two hundred children at Sunderland. The tragedy has taken hold of millions, from Queen Victoria to the most distant subject of her empire. Some 1500 children were present at some juggling entertainment, and at the close, fearing to miss the distribution of some toys, they rushed from the gallery down stairs and along a corridor from which there was no sufficient outlet and so they jammed themselves to death.

Appeal by the Committee of the Bombay Young Men's Christian Association on behalf of the building fund debt.

When the Association took possession of its new premises, a large sum of money was due on account of building expenses. Through the kindness of the National Bank of India, Ld., an overdraft was allowed to the Association at a very moderate rate of interest to enable it to meet its immediate liabilities. From time to time steady and substantial payments were made, until the debt was reduced to a little over Rs. 5,000. Such payments have for some time ceased. This large overdraft is *unsecured*, and the Bank has now in its own interest called upon the Association to make a substantial reduction forthwith. The Committee are thus put under pressure to raise a sum of *not less than Rs.* 2,000 within the next five weeks, so as to enable them to come to terms with the Bank. The Committee acknowledge the forbearance of the Bank, and feel that its pressing demand is both reasonable and fair under the circumstances.

No alternative is open to the Committee but this appeal, as they *must* make this reduction immediately. Friends who aided in a like strait in the past, and who would have aided now, are out of India. You are therefore earnestly solicited to assist the Association at this juncture by a liberal contribution, and also to co-operate with the Committee in making this appeal public.

D. Macdonald.
President

Wm. Hoggan.
Alex. King.
Joint Honorary Secretaries.

P.S.—The Committee think it desirable to state that this debt in no way concerns the working expenses of the Association, the fund for which is kept quite apart, and is sufficient to meet current claims.

They think it desirable also to state that the work of the Association is growing in efficiency and extent. That among the sailors has never been more interesting, and the two Coffee Rooms are fast taking the position which it was designed they should take, as counter-attractions to the Bar and Refreshment Rooms in this city. These rooms are however managed at such low rates that they are not a source of profit.

NOTICES OF BOOKS AND REPORTS.

"The Basis of Christian Fellowship." By the Rt. Rev. L. Meurin, S. J., D. D. Bishop, Vicar-Apostolic of Bombay. This is a reply to the letter of the Anglo-Indian Bishops convened at Calcutta last January. That letter was addressed first to their own flock; secondly "to all who name the name of Christ, though not in the Church of England," to whom the Bishops send loving greeting, and pray that grace and peace may be with them, longing exceedingly to extend to them the right hand of fellowship, on the basis of Catholic, that is, of primitive and Apostolic order; and thirdly to the rest of the world, non-Christian. The Bishop and Apostolic Vicar of Bombay finds his own church comprehended in those who are addressed under the second head, and informs the Bishops, in a pamphlet of 83 pp. that he cannot accept their right hand of fellowship. Brevity is the soul of wit, but when a Vicar Apostolic gives his reasons for anything, they take up as much room as all the Apostolic epistles of the New Testament do. This shows that an Apostle and a Vicar-Apostolic see things differently. We ourselves briefly noticed the letter of the Bishops of England, criticizing several things in it; and we have no call to enter into this quarrel between them and Bishop Meurin. In some respects they have laid themselves at his mercy, claiming to belong to one "framework of Apostolic organization" which has preserved the truth to our days If the Church of England, as a church or framework, existed before the Reformation, she must have existed for nine or ten centuries before that event in the Church of Rome. Whatever she was doing, the Church of Rome was doing, for she was simply a territorial branch of the Church of Rome. So far as the Church of England is a depository of God's truth, her spiritual ancestry are to be sought among those who resisted the pretensions of the Church of Rome, that is, the pretensions of the Romish Church of England, and suffered martyrdom at her hands. The Church of England at one time considered it a crime worthy of death that men should have the Bible in the vernacular, or should refuse to acknowledge the headship of the Pope, or to worship images, or the host, or attend the preaching of the Gospel by men not of the establishment, &c. &c. When we hear English Churchmen insist that they belong to the same church that existed before the Reformation, it appears to us that they make more of the framework than they do of the truth. The truth of God cannot possibly dwell in a framework that is anti-Christian.

Bishop Meurin says:

Our fellowship enables a Negro and a Hottentot to receive the holy Eucharist at the same time and at the same Communion-table with a noble European, an illiterate poor man with a votary of science, a beggar woman with an Imperial Prince, in one word, it breaks down, before God's altar, all social and national barriers that divide man from man. But at the same time it guards with absolute jealousy the Deposit of Faith, the heavenly gift of Truth, the precious words of our divine Saviour, for which anything and everything must be sacrificed, if need be the favour of kings and nations, our homes and possessions, even our life and thousands of lives if we had them. That burning and unconquerable love of Truth which has peopled Heaven with millions of Martyrs, is the characteristic soul of our Catholic fellowship. But an exterior fellowship with others who do not love the divine Truth above all and everything, and do not adhere to it with their whole soul, mind and heart, in word and deed, we Catholics consider a thing not worth having, unworthy of us and of our holy Church. If Your Lordships do not mean to offer that perfect religious fellowship, which is based on the true Christian faith, I am afraid, you stretch out your right hands in vain to us Catholics: for we cannot but refuse all admixture of copper or tin with the gold of our holy Faith.

If Bishop Meurin will attend one of the love-feasts or other Communion services of the Methodist Church in Grant Road, he will find a fellowship that embraces all the varieties of mankind specified by him, (*minus* the Hottentot perhaps;) he will also find that they receive the Lord's Supper as the Lord instituted it, in both kinds. He will find a similar cosmopolitanism in the Church of England too. We are very glad to find that the Bishop furnishes us in the above extract with the true criterion of the true Church, viz. that it guards with absolute jealousy the Deposit of Faith, the heavenly gift of Truth, the precious words of our Divine Saviour, for which everything must be sacrificed. "A burning and unconquerable love of Truth is the characteristic soul of Catholic fellowship." Nothing could be better than this. The functions of the true Church of Christ are here happily indicated. An absolute jealousy for the truth, refuses to let any thing be made obligatory that Christ does not make obligatory, and to add to or take from the basis of faith laid down in the Scriptures. The great battle fought by our Lord when he was on the earth was with those who insisted upon adding to the Scriptures of the Old Testament their own traditions, making these out to be an essential part of the Faith. Since the Pentecostal days of the church the servants of Christ have had a great fight to wage with those who insisted on baptizing their own fictions as Truth. In our own day, a certain church has brought forward

two new conditions of salvation, unknown to the fathers, and a man is excommunicated who denies the Infallibility of the Bishop of Rome or the Immaculate Conception of the Virgin Mary. Very happily does Bishop Meurin set forth the condition and nature of Christian fellowship. "A burning and unconquerable love of Truth is the characteristic of Catholic, fellowship. According to this, the Christian is a man who is swayed by a burning and unconquerable love of Truth, and who recognizes as his brethren and sisters in Christ, all those who thus love the truth, no matter with what denomination they may be connected. By all means let Bishop Meurin see to it that this doctrine of fellowship is preached in all the churches of his diocese.

The Christian College Magazine. No. 1. July, 1883. Madras. This new Magazine takes its title from the Christian College of Madras. The Rev. Mr. Miller, Principal of that College, writes the introductory article from which we gather that this new Magazine is chiefly designed to influence educated Natives; "to bring the time nearer when the thought of India may shape itself into definite and characteristic forms and exert accordingly some influence on the world." The contents are, the Old and the New; T. E. Slater.—Sir Henry Taylor's Sicilian Summer; A Alexander, M. A.—The Philosophy of the Upanishads; C. Cooper, M. A. —James Clerk Maxwell; C. Michie Smith, F. R. S. E.—Then follow Book Notices, Extracts, jottings and Correspondence. The magazine is very handsomely printed. We hope to resume our notice of it.

We cannot do more at present than acknowledge receipt of the following: *India Methodist Watchman* (in a span new pink dress); *Indian Baptist*; *Madras Monthly Magazine*; *Harvest Field*; (all for July;) Medical Missions, by the Rev. C. S. Valentine, LL. D.; Ordination Sermon (Marathi) preached by Rev. R. V. Moduk at the ordination of Rev. Tukaram Nathooji, Aug. 24, 1882; Lay Work in the Army, by Capt. Seton Churchill; The Clergy and Laity; by W. A. Sheppard.

The Bombay Guardian.

SATURDAY, JULY 14, 1883.

TITLES OF CHRISTIANS. VIII.

WITNESSES.

I am no more in the world but these are in the world, said Christ to his disciples when about to depart out of the world. Again: Ye also shall bear witness, because ye have been with me from the beginning. Of Saul of Tarsus he said; He is a chosen vessel unto me to bear my name before the Gentiles and kings and children of Israel. To him he said: I have appeared unto thee for this purpose to make thee a minister and a witness, both of the things which thou hast seen, and of those things in which I will appear unto thee.—They are his witnesses unto the people.—Ye shall be witnesses unto me—Ye are my witnesses. * —The Greek for witness is *martus* from whence comes martyr. To witness for Christ costs something in this world. The world indeed is willing to admit your testimony if you allow them to determine the character of it; but just in the measure of its fidelity will be their opposition. The disciples of Christ are invited by him to take up the identical position vacated by him; to have the same divine love come down into their heart, the same divine strength to compass them about; to have the same mission that he had, the same Divine Spirit dwelling within; to be crucified unto the world as he was; to encounter the reproaches and opposition that he did. When Jesus declared that his disciples, left behind here for a season, are left here specially to witness for him, it was made evident that the agency of redeemed sinners was the one agency on which he relied for the revelation to mankind of the grace that bringeth salvation. This may not seem to us the most fitting agency, but it is that which the Master has chosen, and apart from which testimony for Christ will not be borne in this world. But Christians are not witnesses unless the witnessing Spirit dwell in them. John xv. 25. The love of God is shed abroad in their hearts by the Holy Ghost given unto them. He that believeth on the Son hath the witness in himself, for he has the Spirit of God in himself, making him a partaker of the very life that is in Christ. I have chosen you out of the world that ye should go and bring forth fruit. Brought near to Jesus and made experimentally acquainted with the salvation that is in him, they are thereby fitted to become his witnesses among men, his representatives. What can one say for Christ who has not experienced his saving power? The sinner would not be enabled to believe on the testimony of angels; he would say, I want to know if he can save sinners from their sins, and I cannot believe unless some one who has been in my very circumstances and had my deceitful heart and fleshly lusts and confirmed habits, can testify unto me that Jesus saved him. Let me see such another as myself experiencing salvation, and I shall be emboldened to venture my soul upon him.

Men have that Christ whom our testimony gives them. Are we giving them the true Christ? Alas! it is evident that Christ is for the most part misrepresented by his avowed representatives. They witness it may be to his mercy and not to his holiness; to the forgiveness bestowed by him and not to the sin-vanquishing power that should accompany it. We are his witnesses not simply in the prayer or fellowship meeting, but in all the details of our life. How do you bear the frequent annoyances that come to you in the performance of your secular duties. Is your temper ruffled? Do you exhibit self-will? Do you speak or act so as to wound the feelings of others? Are you wanting in consideration; in humility; in generosity; in self-denial? Men are gathering from your deportment your testimony for Christ. They are making up their Gospel from what they see in you. Is it not an awful thing that Christ should be thus lacerated and crucified afresh through you? You tell them by word of mouth that Christ saves you, and then they study you to see what sort of salvation this is. The salvation of the world depends upon the reputation of Christ; and the reputation of Christ depends on you.

Look at the cloud of witnesses that peer upon you through the 11th ch. of Hebrews. They counted not their ease, their pleasure, their liberty, their health, their position, their reputation, their lives dear unto themselves. How much more effulgent should be our testimony. Kings and priests desired to stand where the least believer stands, and died without the privilege. Promises exceeding great and precious enable us to add to our faith, virtue; to virtue, knowledge; to knowledge, temperance; to temperance, patience; to patience godliness; to godliness brotherly-kindness; and to brotherly-kindness charity.

When Jesus Christ was tried before Pontius Pilate, a number came to witness against him, though they could not tell of any evil done by him, but nobody came forward to witness for him. Pilate himself would gladly have welcomed any poor creature who had ventured forward with the story of what Christ had done for him, or as a witness to the fact that once when 5000 men wanted to make Jesus king he had positively refused. Jesus has ever since been on his trial at the bar of the world, and few have ventured to witness for him; and at this day he is condemned and cast out as a Saviour by the spirit of the age, because they who should be his faithful witnesses, allow themselves to be brow-beaten and their testimony to be attenuated, till the verdict is, A good man, not a Saviour.

The disciple, in order to witness for his Master, must be as his Master. Jesus was the faithful and true Witness; he gave men the very words the Father gave to him. Much that he said, must have cost him an effort to say, because it seemed to men to savour of self-assertion; but he said it nevertheless, with all humility. We too are to give the world the very words that Christ has given us. The temptation for the Preacher is to make up a nosegay of those gracious utterances that men have a liking for, and let alone those sterner truths that grow in the parterre of revelation; but a witness is to tell the truth, the whole truth, nothing but the truth.

It sometimes happens that they who have been brought up in a faith professedly Christian, find in maturer years that some of the things inculcated are not according to Scripture. They are then tested as to their fidelity. They are assured that their highest duty is to testify to the church with which they are connected. If it be their firm resolve to witness simply for Christ, they will pursue their enquiries and on satisfying themselves that the essential truths of the Gospel, are sacrificed or obscured in their church, they will come out from it and be Protestants, witnessing for Christ and against that which is wrongly called by his name.

* John xvii 2; xv 27; Acts ix 15; xxvi 16; xiii 31; i 8; Isai xliii 10.

REMINISCENCES. CCXIX.

EXTRACTS from Note-book. Bombay 1849.

May 16. 20th ch. of Rev. A most difficult chapter. It appears that at the same time the saints are reigning, there are existing in the 4 quarters of the earth, unconverted nations, Gog and Magog, as the sands of the sea. For Satan is not represented as entering into the church, the camp of the saints, or as deceiving the elect. But how could the saints sit on their thrones for 1000 years leaving a large part of the world unconverted? Every child of God

must fight against sin as long as there is any sin to fight against; and of course there could be no millennium of rest and triumph while the 4 quarters of the earth are unevangelized. —I think then that the process of binding, subduing, imprisoning Satan, is a process going on through 1000 years, and only perfected at its close; and the process of rising from the dead,—emerging from the dark ages and Popery, and prelacy, and all sin, is one which the church is undergoing through 1000 years, only reaching perfection at the end, then only perfectly risen with Christ, and attained unto the resurrection from the dead, death the last enemy being overcome. But this very manifestation of the sons of God, this glorious appearance of Christ in his elect, will be the signal for a sudden and tremendous struggle on the part of the unsanctified world, of brief duration however, for the saints of the most high God shall take and possess the greatness of the kingdom under the whole heaven. But why these 1000 years, and not 1000 days in prophetic style? If the 1000 years are literal, I think this view may stand. The year A. D. 1000 was that in which Christianity was at its lowest ebb. Then began a millenium which compared with any other millenium the entire world has seen, is one of progress. Another view that presents itself is that as in the 9th ch. we have the opening of the bottomless pit and Mohammedanism emerging, in the begining of this we have the victory of the church over that imposture; but when it seems fairly dead it will have a momentary resurrection, to be then everlastingly destroyed, being cast, not into the bottomless pit, but into the lake of fire. But then the 1000 years cannot be literal. One thing is certain that when the 7th Angel sounds, the church is to have a complete and final victory over the world. All prophecy forbids the idea that there is to be a truce of 1000 years between the church and her enemies.

Rev. 1, 5. *Jesus Christ, the faithful witness.* In him alone, God was fully manifest. "I have manifested thee on the earth, I have finished the work which thou gavest me to do."—"As the Father hath sent me into the world, even so have I sent you into the world." —We are his witnesses; if faithful he will be manifest in us.—I have given him for a witness to the people.—

Mark 11. 11. When he had looked round about upon all things. It is surprising how the Lord has been making me look round about on all things, during the last 6 months. On Popery, on Mohammedanism, on the English church, on the missionary body, on the states of Europe, on the church in America, on the various kinds and comparative value of influence, on my own past experience, on heathenism; my horizon has become wonderfully enlarged. And yesterday I found myself praying for all nations, tribes and tongues, one after another, mentioning every nation I could think of, in Asia, A. A. and E. and the islands; many cities by name, and streets in cities; many different professions, &c. &c. I have become more cosmopolitan in my feelings and take an interest in all men. I want to be as a Chinese in my interest for the Chinese; as a Hindoo in my interest for the Hindoos, as an Arab in my interest for the Arab race, as a Turk is my interest for the Turks, as a Russian in my interest for the Russians. Then when I hear of Christ's progress among these nations, I shall rejoice with a high degree of joy.

13 "Having leaves." This is the emphatic word perhaps. It was in that state of leafiness which usually accompanies fruit. It distinguished itself from all the fig trees around about by its leaves. It seemed to say, though you can expect nothing from other fig trees, yet you may expect everything from me.—Christ chose to make it a type of the Jewish nation, and therefore acted as he did.

Why did Christ delight in the title of Son of Man? 1 Because it was the humblest. Because he delighted in his affinity to all mankind; he loved to regard himself as the brother of Gentile and Jew, Greek and Barbarian, white and black; he had nothing of the exclusive spirit that prevailed around him. We are never to regard Christ as a Jew, but as the Son of Man. We should pray for every people as though they were God's Jews, his peculiar people, and Christ their Messiah. The system of representation prevails throughout God's government. One man is singled out, and treated with all goodness and mercy, that others may become acquainted with this goodness and mercy, and become recipients of it; and in like manner the Jews were singled out to be the medium of communicating God's love not to one nation, but to all nations.

Isac 42, 3 and 4. A bruised reed shall he not break, he shall not fail nor be discouraged; these verses are connected. How often was Christ tempted to give up his disciples as beyond all hope, utterly incorrigible in unbelief, pride and ignorance. When every one else would have said, throw it away, it is quite broken, it never will grow again; and if it does what is it but a reed, yielding no fruit, he continued to hope and labor. He hoped against hope. And doubtless this truth has been verified in my own instance in a preeminent degree. It is implied in these verses that he was to effect the conversion of the world by means altogether extraordinary, not by martial harangues, not by seeking notoriety, but by bruised reeds and smoking flax; there would come a moment when his instruments would appear to be utterly broken and good for nothing, when the fire which he had brought from heaven, and communicated to earth for its redemption, would appear to be utterly extinguished.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

DEAR BROTHER,—In your remarks on Capt. S. Churchill's book, "Stepping stones to Higher Things" with reference to "once in Christ always in Christ" you say regarding the text "He that *believeth, hath* everlasting life," "The *two present tenses* are equally significant."

You said the same thing with reference to what was pointed out in the "Christian" some short time ago, about the force of the word "hath"—(hath now, not shall have &c).

Your argument is that the text says, "he that believeth," *not* "has believed"—hath everlasting life.

You make a man's salvation to depend on *his* holding on to Christ—leaving out the promise that Christ will hold unto him and will never leave him nor forsake him—forgetting that if a man has *everlasting* life, he cannot perish. It would not be *everlasting life*, if it could come to an end.

Let me try to show you that you are wrong in what you say about believing being in the present tense, and *therefore* meaning a continuous act of trust with the object of getting everlasting life.

Suppose a man, who thought on this subject as you do, were to read a proclamation, stating "He that enlisteth hath the privileges of a soldier."

He goes and enlists and takes his position in the regiment to which he is appointed. An hour or two after, he says he wants to see the Colonel. When brought up before him and asked what he wants, he says *he wants to enlist.* The Col. would say, "I thought you enlisted this morning."—So I did, he would reply, but the proclamation says "He that enlisteth" hath the privileges of a soldier, and the Guardian says that "enlisteth" is in the *present tense,* and I must be continually enlisting or I shall lose my privileges."

"Believing" in Christ, is either *a definite act of surrender to him,* body, soul and spirit, "that he may save us from our sins, according to his promise," and which when once done, is final and cannot be repeated—and so the sinner is saved by Christ, through his FAITH.

Or:—*it is a continuous act,* by which his salvation is made dependant not on Christ, but on HIS clinging to him, in other words, it is a salvation by his *own* perseverance.

It is true, that AFTER we *are saved,* after we *have everlasting life,* after we have received the promise that we *shall* never come into judgment, we have to cling to Christ, and to realize that without him we can do nothing. It is also true that Christ said (John 8. 31, Revised N. T.) "If ye abide in my word, then are ye truly my disciples,"—but that is *the characteristic* of a *true* disciple—the abiding has nothing whatever to do with making him a disciple, or giving him everlasting life.

Two things are apt to get mixed up together, viz: 1. The act of faith, which leads you to surrender yourself to Christ and thro' which you obtain pardon of all sin and the gift of everlasting life; and 2 The *continuous life of dependance on Christ* AFTER YOU ARE SAVED, by which you obtain victory over the devil, the world, and your old evil nature.

By the one your are translated out of the kingdom of Satan, into the kingdom of God's dear Son, by the other you lead a life, worthy of your high and Heavenly calling.

Believe me,
Your sincere brother in Christ,
W. P. PARTRIDGE.

June 7th 1883.

SIR,—As you could probably not afford space for a discussion on the "Inscription discovered at the Pool of Siloam in Jerusalem" as given in the last issue of your valuable paper, I shall merely produce another Translation of it, based on a more perfect copy of the original than that of the Rev. A. H. Sayce. It is by H. Guthe, and was published in the Journal of the German Oriental Society for 1882.

The inscription consists of six lines; in the Hebrew Transcript the destroyed letters are designated by asterisks, the uncertain by parentheses, and the supplied by brackets:—

1 * * הנקבה · וזה · היה · דבר · הנקבה · בעודי ·
2 חגרין · אש · אל · רעו · ובעוד · שלש · אמה · לה (נ) ******
· קל · (א) ש ··ק ·
3 (ר) א · אל · רעו · כי · היה · זדה · בצר · מימן (נ) מ ***
(אל) · ובים · ה ·
4 ננבח · הכו · החצבם · אש · לקרת · רעו · גרון · על · (נ) רן ·
וילכו ·
5 המים · כן · המוצא · אל · הברכה · במאתים · (ה) אלף ·
אמה · ומ (א)
6 ת · אמה · היה · (נ) גה · הצ (ר) · על · ראש · ההצב [ם]

Translation.

1. [Completed is] the piercing. And this was the process of the piercing. While [they] yet [lifted]
2. the pick, each towards his neighbour, and while there were yet three cubits [to be pierced], the voice [was heard] of one call-
3. ing to his neighbour, because there was a split (?) in the rock from south [and from north]. And when on the day of the
4. piercing the excavators had knocked each against his neighbour, pick to pick; then flowed
5. the water from the source to the pool one thousand two hundred cubits. And hund-
6. red cubits was the height of the rock above the head of the excavators.

The inscription merely records the spot on which the two parties of excavators who worked in the Tunnel, encountered each other, and unfortunately contains no date. From first to last Sayce was inclined to ascribe the inscription to the time of Solomon. He supports his opinion by the conclusions which Neubauer and Derenbourg have deduced from Isaiah

viii. 6. namely that the Tunnel must be older than the time of Ahaz, and finds also that the form of the letters, the ש alone excepted, is in favour of a high age of the inscription. Others, like Is. Taylor and Kautzsch, have, according to H. Guthe, more validly attempted to point out that a comparison of the letters of this inscription with the alphabet of the Mesa-stone and with younger documents leads to the conclusion that it must belong to a period from the eighth to the sixth century before the Christian era.

Hoping that those of your readers who are able to compare the text with the translation will find the latter to be very accurate, I remain.

Yours faithfully,
E. R.

Dear Mr. Guardian,—I shall be thankful if you will kindly give a corner in your valuable paper to a few remarks I wish to make in connexion with a para that appeared in the Dnyanodaya of the 5th. instant regarding the bad sanitary condition of the Free Church Female Boarding School. The untimely death of one Mary Samuel which took place on the 1st Instant has occasioned the remarks from Mr. Shahurao's pen. It seems from what has appeared in the Dnyanodaya that the Editor thinks that the formidable disease lurks in some corner of the school, and it manifests its power on all the girls that go there—this in other words means that the sanitary condition of the school is defective. Allow me to say that the school is situated on one of the best and healthiest spots in Bombay. If this appears to you too strong I am sure you will agree with me in saying that the locality of the school is much more healthy than Cammatipura, Nagpada, Tank street &c. where most of the friends and relatives of the girls in the school reside and where most of them have spent their childhood before going to the school. The school is well ventilated on all sides and is open to the sea breeze. It has besides a large compound, where the girls, after their regular day's work, can go and have recreation and thus nerve their muscles. The building has one story and ground floor. The upper-midde-hall which is well ventilated is the place where classes are held during the day and at night it is turned into a dormitory. The latrines are situated at a considerable distance from the building and are well exposed to the rays of the sun. The waste water is carried by a drain which opens at a considerable distance from the building so that there is no fear of inhaling the effluvia either by day or night. The ground floor is not damp and is kept thoroughly clean. From all these *facts* I can say with perfect confidence that the disease (consumption) cannot be traced to the insanitary condition of the Institution.

You will then naturally ask where can this formidable disease be traced? In many cases of consumption medical men have found out that it can be traced to an inherited tendency or family predisposition, and in the case before us two nearest relations of the girl were cut off in the prime of their youth by the disease. The editor of the Dnynodaya refers to this. The deaths that occurred through the disease during the last five years can be invariably traced to the family. Mary Samual though healthy in appearauce was rather constitutionally weak and had an attack of Bronchitis for which she was treated and the superintendent had been accordingly directed to give her flannel to wear and take great care of her. Let me conclude by saying that consumption is an insidious enemy of humanity and especially promising youth of both sexes are its chief victims.

Yours Sincerely,
W. Jeddo.

Girgaum July 13th, 1883.

NOTICES.

Received for Gospel Hall, Picket Road, from Mrs. B. Rs. 2; T. B. C. 10; Friend, 6. 2. 6; T. G. 2; from Mrs. F. 5.

Received for Salvation Army from Mr. S. Rs. 2.

To correspondents. *Sceptic.* Received too late for this issue.

Baptist Church, Bellasis Road, (opposite the Byculla Club.)
Pastor—The Rev. William Bell, M. A.
Hours of Service.
Sundays—11 A.M. and 6 P.M.; Wednesdays—8 P.M.

Epitome of News.

Saturday, July 7.

—It is stated that Young Butlin, steeplechase jockey, who met with an accident on the Bangalore racecourse on Tuesday, expired on the following day at the Bowring Hospital.

Monday, July 9.

—Mr. A. Souttar, Barrister of Calcutta, died in Bombay on Saturday.

—The *Guzerati* says:—Maharaj Vrajeshjee of Jamnuggur, who has been imprisoned on a charge of stealing a post parcel, will be liberated on Tuesday morning next from jail. There will be a feast given to the several Maharajs by Mr. Mooljee Jaitha, of Bombay, and Vrajeshjee will be invited on the occasion to partake of it.

—A meeting of the leading native gentlemen of Bombay was held on Saturday for the purpose of concerting measures for the relief of the poor people of Surat who have suffered by the disastrous floods of last week. About Rs. 40,000 was subscribed on the spot.

—Speaking of a meeting at the Salvation Army Barracks, the *Indian Witness* says: "A special feature of the evening was the speaking of three Bengali young ladies. One of these spoke in English, and another in Bengali, while a third acted as interpreter to Miss Thompson. We have heard many interpreters, but never heard any one do better, or so well, as this young girl of sixteen. She grasped the thought of the speaker with wonderful quickness, but in turning it into Bengali she used a wise discretion, sometimes amplifying slightly, and always throwing into it the energy of an intense religious nature. These young ladies are most respectably connected, and their appearance on such a platform, their modest but courageous words, and the astonishing power with which they speak, all taken together constitute a phenomenon of a very extraordinary kind.

Tuesday, July 10.

—H. M. the Queen is to visit Italy next week.

—*Madras Times*: The Madras Railway ran six special trains to Trivellore on the 2nd and 3rd instant with about 8,000 passengers, who proceeded to witness the Theppal Amavasa, or "floating feast," which is celebrated annually in that town. It is supposed that the idol, which will be specially decorated on the occasion, will be carried (accompanied by a dozen dancing girls) to the bund of the big tank in front of the temple, and thence floated across the water. On arrival of the idol at the borders of the tank, the devotees will offer up camphor, cocoanuts, flowers and sundry other articles.—

—*Bombay Gazette*; Colombo, 9: The federation of Victoria and New South Wales has been made a practical question.

At a festival over the union of the two colonies by railway, a large deputation, including clergymen, urged the Victorian premier to press for the annexation of the South Sea Islands as the only means of controlling the iniquitous labour traffic.

The union of all Presbyterian churches in Australia is proposed.

Ostrich farming is proving successful in New South Wales.

—The Rev. Mr. Weber, the Superintendent of the German Missions in Zululand, writes that the Missionary Schröder was murdered on the 6th ultimo, and the body was interred on the 8th. It had six assegai wounds, and the stomach had been cut open. The deceased lived quite alone. Mr. Herman, another German missionary, living near Oham, is reported to have been murdered. This news, says the Durban correspondent of the *Standard*, is very startling, the German missionaries being in no way partisans in Zululand, and the murder is a very bad sign.

—*Overland Mail*, June 22: An appalling catastrophe, in which nearly 200 children were crushed or trampled to death occurred at the Victoria Hall, Sunderland, on June 16, where an entertainment of magic and ventriloquism had been given. The interior of the house is divided into three parts—the body of the hall, which seats about 1,000 persons; the gallery, which has sitting accommodation for 1,1000; and a dress circle. The gallery was crowded with children, and the pit was also crowded to overflowing. It is quite possible that no fewer than 1,500 children were in the gallery during the performance. At the end of the entertainment the children in the gallery saw that a promised distribution of prizes was about to begin in the body of the hall, and a report spread among them that they were not going to get their share of the good things. Some children under this belief rose from their seats and hurried to the door, and in a few seconds a stream of children had rushed through the folding-doors at the head of the gallery stairs to the bottom door, which leads to the body of the hall. They passed down a flight of twenty-five steps, turned to the left, gained the corridor at the entrance to the dress circle, and steadily on, finally rushing down the flight of fourteen steps leading to the door which separates the gallery stairs from the lobby. This door, either for the convenience of the money-takers or for those who were to distribute the prizes, was only open to the extent of eighteen inches, being fastened by means of a bolt, so as to pass only one person at a time. Whether any children got through the narrow opening at this door or not is not known but it is surmised that two children attempted to pass through the 18-inch outlet at once, that they stuck in the narrow way, that others pressed upon them from behind, and that perhaps a third child was blocked in the opening. The place was then impassable, and while it was so, the children, eight or nine hundred strong, came bearing down from the gallery behind them. Nothing stopped their course. There was no panic, no alarm, no shout of fire or thieves; it was simply a rush down to gain the desired presents, without any controlling force to regulate it, and without any thought as to the consequences of the proceeding. The door prevented the egress of any of the children from below, and the hundreds coming fast from the corridors above set up a block on the small landing between the door and the flight of fourteen steps. It was here the loss of life took place. Within four yards of this spot there was absolute safety for the children, and hundreds of children stood there in comfort; but at the bottom of the flight of stairs children were tumbled head over heels, one on the top of the other. More still pressed down from above, and the children at the bottom of the stairs got packed as it were in a well. The heap became higher and higher until it rose above the heads of those who were first jammed in the doorway, and became a

mass of struggling and dying children over six feet in height. The fearful struggle in which the children pulled and tore for bare life was all within a space of about twelve feet square.

—*Chr. Witness*: The local Committee co-operating with William Taylor in his Mission work, composed of Mr. and Mrs. Richard Grant, Mr. and Mrs. Anderson Fowler, and Mr. & Mrs. Asbury Lowrey, were called together May 14, to hear letters from Bro. Taylor calling for more laborers to be sent into South America, and to consider various applications for employment in that territory and in India.

After prayer and due consideration, six persons were accepted for the South American Mission, to be sent forward in May and June. It was also resolved to send one to India, if the transit fund shall prove sufficient, in answer to Dr. Thoburn's appeal for more men.

William Taylor reports that the openings for self-supporting missions were never more numerous or promising than now. He finds inviting places where Christian workers of both sexes can be employed and supported, either as school-teachers, or as teachers and preachers, or as missionaries who devote their entire time to evangelistic work and soul-saving.

William Taylor's headquarters at present are at Coquimbo, Chili, from which he superintends his whole field. He is now travelling a large circuit, to relieve a sick brother, and sustains and keeps up services in a German church, preaching for them every Sabbath while he is out on the circuit. (Reader, I have perpetrated a sort of conundrum. Do you give it up? Well, William Taylor writes a sermon and leaves it to be translated and read in his absence.)

To the German organization he reads and recites the sacramental service, and administers the sacrament of the Lord's supper, in mixed English and German as best he can. This Teutonic plant has grown so fast that it is almost ready to walk about and begin aggressive work.

As indicating the hand of Providence in this movement, we have to note, that as more doors open, more self-sacrificing evangelists are offering themselves.

—At the Paris Academy lately some curious and interesting notes, relative to sulphur-fumes as a preventive of malaria, were read by M. D'Abbadie. He stated that some elephant-hunters, from plateaux with comparatively cool climate, can go into the hottest and most deleterious Ethiopian regions without being attacked by fever, and that they attribute their safety to the daily practice of fumigating their naked bodies with sulphur. He also quoted cases where sulphur mines were free from disease, while the inhabitants of villages near at hand were constantly attacked by fever.

—*Indian Witness*: At the concluding session of the recent Believers' Convention it was decided that a permanent organization should be effected under the name of The Calcutta Christian Conference. No constitution or form of organization was adopted, but it was simply decided that a series of meetings be held once a year in Calcutta for the benefit of Christian believers.

—Same: The Government of Bombay has appointed a Parsee lady, Miss Pheroze Sorabjee to act as Lady Superintendent of the Ahmedabad Normal School during the absence, on leave, of Miss R. Morris.

[Miss Sorabjee is a Native Christian lady. *Ed. B, G.*]

—Same: The Rev. Dr. Valentime, of the Agra Medical Training School, has been compelled to leave on sick furlough, and is succeeded by the Rev. P. T. Wilson, M.D., late of the Methodist Mission in Gurhwal.

Wednesday, July 11.

—The P. & O. Company intimate that the s.s. Malwa, leaving Bombay on the 24th of July, will proceed to London, instead of to Brindisi and Venice.

—*Evening News* of June 19: "Most of the Continental journals are charmed with the new express, a 'lightning train,' which now carries the traveller from the west to the east of Europe, from Paris to Constantinople, in eighty-four hours. It is to run twice a week, and the first train only lost six minutes between Paris and Bucharest, in spite of the delays for customs examinations at the frontiers of the successive states though which it passes. The luxury of its appointments seems to surpass all that has hitherto been attempted in the branches of railway decoration and railway cookery.

—*Indian Churchman*: One of the most remarkable quotations in the Seventh Annual Report, just received from England, of the Society for the Suppression of the Opium Trade is from the answer of the Bombay Government to a proposal of the Board of Revenue that the cultivation of the poppy should be introduced into the Bombay Presidency.

"The Government consider there are very strong objections to the introduction of an industry, so demoralising in its tendency as opium cultivation and manufacture, into a province where at present it is unknown, and, so far as His Excellency in Council is aware, not asked for by the people. If opium cultivation were allowed in Scinde, it could not with consistency be prohibited in the seat of the Presidency. It has already been tried in Gujerat, and the result was wide-spread corruption and demoralisation. At present the consumption of opium in this Presidency is very limited; but if the cultivation of opium and the manufacture of opium were permitted, every village might have its opium shop, and every cultivator might contract the habit of eating a drug which is said to degrade and demoralise those who become addicted to it. On the ground of public morality, therefore, His Excellency the Governor in Council would strongly deprecate the grant of permission to cultivate the poppy in Scinde, or in any other part of this Presidency."

This is unusually noble language for a political document; it condemns for ever the excuse that opium is a legitimate article of open trade; and, taken in connection with our own growth of the drug for foreign consumption—for it is only grown for local consumption in Rajputana, and, to a very limited extent, in the Panjab and the Central Provinces, it forms a scathing commentary on the vile and selfish partiality which exports to China a drug we are too wise—shall we say too tender-hearted?—to manufacture for home use.

Thursday, July 12.

—*Times of India*: From accounts published in the Mauritius papers it appears that the bombardment of Tamatave by the French squadron was accompanied by many circumstances which reflect no slight discredit on the French arms. It appears that the Hova garrison evacuated the place before fire was opened, and the French, therefore, had not the excuse that they were resisted to urge for their subsequent acts, The bombardment continued all day Sunday, June 10, and on Monday an armed force was landed to take possession of the town. The native quarter of the town was first looted and then set fire to by the French, who it appears did not spare the property of the Indians residing in the bazaar. The news of this wanton and indiscriminate destruction of the property of helpless traders will doubtless be received in Europe with just indignation, and the popular feeling will be all the stronger when it is known that a church fell a victim to the French cannonade.

—Dr. Hatch is calling attention to the need of a convalescent Hospital in Bombay for Natives. For Europeans too, says the *Times of India*. Khandala and Bandora are suggested. Why not Back-Bay?

—The Str. *Surat* with English Mails left Aden for Bombay, Tuesday, 11 p. m.

—It appears from statistics that there are in the world no less than 3,983 paper-mills, producing yearly 959,000 tons of paper made from all kinds of substances, including rags, straw, and alfa. About one-half the quantity is printed upon; and of these 476,000 tons, about 300,000 tons are used by newspapers. The various Governments consume in official business, 100,000 tons; schools 90,000 tons; commerce, 120,000 tons; industry, 90,000 tons and private correspondence another 90,000 tons. The paper trade employs 192,000 hands, including women and children.

—*Bombay Gazette*: The Bill (Mr. Ilbert's) can have, for years to come, a scarcely appreciable operation on the status of the native civil servants in the employ of the Government, or on the Europeans who live in the Mofussil. At the present moment, if the Bill were to be declared law, it would give exactly two native magistrates the right to try Europeans. How many Europeans would become liable to be tried before them? Perhaps not two.

—Mr. Wordsworth in the same: The cost of foreign agency is one which no nation can or will endure, when it can afford to dispense with it. No nation imports from abroad what it can obtain at home at less cost. What we are now doing in India is to raise up a class of persons who are perfectly fitted to take a large part in judical and administrative work, and maintaining at the same time restrictions which makes it impossible to use that class except to a limited extent, and what is worse, contriving new arrangements which tend to exclude them altogether from any share in the higher employments. And all this time we continue, *more Britannico*, our professions of our unwavering resolution to treat all Her Majesty's subjects on a footing of perfect equality.

—*Nature* reports that on April 10, between the hours of 8 and 9 in the morning, a remarkable mirage was seen at Olsta, in the parish of Sala, Sweden. There was a distinct representation of a town built in Oriental style, situated by the sea, with well-shaped minarets and complete temples. On the left appeared a forest of fine cypress. In the foreground was a train in motion. Presently a body of soldiers marched by with fixed bayonets, from which the sun was reflected. The vision lasted about an hour.

—The *N. Y. Observer*: Never before in the history of the American Church have there been so many and such cheering evidences of the union of Christians in promoting the cause of the Redeemer. The exchanges of fraternal delegations between the Northern and Southern Assemblies, and between the Baptists and the Saratoga Assembly, and of Christian salutations between the Assemblies and several other Christian bodies, show the prevalence of a spirit of love, and give promise of a brighter day for all branches of the Church. So long has the spirit of division and of mutual jealousy ruled, we trust the day is at hand when the watchmen and the people see eye to eye, and work with one heart for the conversion of the world to Christ.

Friday. July 13.

—Deaths last week 413. By Cholera, 11.

—Fall of rain, to date, Fort, 39 in.

—*Times of India*, London tel. 12th: It is affirmed, on apparently good authority, that the Government of India intend to give the Ameer of Cabul a subsidy of twelve lakhs.

—Same; cholera returns: Khandesh, 769 deaths out of 1,507 persons attacked; Poona, 290 deaths out of 697 persons attacked; Ahmednuggur, 873 deaths out of 1,748 persons attacked. A singular feature of the cholera returns is that in nearly every instance almost exactly one-half the number of people atttacked die. This proportion is almost exactly maintained in the figures given above, and former returns exhibit the same peculiarity.

ASIA THROUGH BRITAIN

—A Bengallee Hindoo has been running amuck at Siligori. He was shot while making a rush at the Station master. He killed a goods clerk, and wounded a prostitute and a a constable.

—A correspondent of the *Bombay Samachar* writes from Surat that on Weduesday last a Parsee named Dadabhoy Dorabjee, who is reputed to be an excellent swimmer, saved altogether 102 lives. It is said that he remained in the water for a number of hours, bringing drowning men on dry ground. The timber merchants, who complain of having lost valuable loads of timber, have sent agents to the neighbouring districts to make inquiries about their missing goods. The villagers of Adarjan and Bhatha have made a statement to the effect that they have lost 4,000 head of cattle. On Saturday the body of a female was recovered near the Morcha; it had on jewels of the value of Rs. 500.

—*Bombay Gazette;* Surat, 12: A slight flood continues, but no further damage is being caused. The result of the flood in the city, officially stated, shows that about ten thousand houses, more or less, were injured, about two hundred and fifty being destroyed. Only two deaths were caused in the city.

Selections.

THE SALVATION ARMY.

BY WM. REDDY, D. D.

"Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely" said and done by the people calling themselves pre-eminently the "Salvation Army," it seemed good to me also to write a few sober thoughts which have come to mind in seeing and reading of their words and work.

1. In visiting their places of meeting, both in New York and in Syracuse, and listening and observing in no captious spirit, I have been impressed with the apparent sincerity, simplicity of aim and devout, evangelical spirit. The young women who have led the meetings which I have attended are evidently Christian women and they evince a genuine experience of gospel salvation. Their spirit is gentle, loving and kind. And yet they evince the boldness of love. They are fearless and faithful in work. In this respect—as was the case of the apostles—their "boldness" furnishes evidence that "they have been with Jesus." "Perfect love casteth out fear."

2. They exalt Christ as a Saviour from sin, and they confess him before men. They are his "witnesses" in regard to his power to save.

3. Souls have been converted, truly so, in their meetings. If the testimonies which are heard in their meetings concerning the reformations which have been effected were given in any of the churches of the city, and as the result of their own instrumentality, the testimonies would be accepted with gratitude and confidence.

4. Some of their singing, prayers and exhortations are attended with divine influence in a marked degree. Others of their songs fall below the dignity and sacredness of divine worship.

5. The class of persons who appear to have been saved are those who have not as a rule been under Christian influences, nor have they of late been accustomed to attend the house of God. Therefore all good people should rejoice and be glad for the true religious influence which has attended the meetings and that any devils have been cast out in the name of Jesus. Homes have been made happy by the reformation of husbands and wives. Boys and young men have been arrested on the down grade to ruin and have been initiated into the good way.

But now, having said this, we have other thoughts which, in justice to Christianity and the future, we will express with equally ingenuous freedom.

1. The Salvation Army officers announced early, and have repeated it often, that wherever they plant their standard and open their campaigns there they expect to stay and no one may question their right so to do. But the Christian churches must determine what is to be their relations with and their attitude toward this "army" as an organization and as to the methods they adopt. They do not disguise the fact that they are aiming to build a distinct and separate organization not connected with or related to any of the church organizations as such. They do not hesitate to invite members of other churches who have been associated with them in their work to "join the army;" which means to leave their present church relations and "join" them as permanent, uniformed members or soldiers. Shall this be encouraged? Is this "the more excellent way?"

2. The work that has been accomplished thus far has been largely effected through the active co-operation of the working members of other churches and as the result of the countenance and the influence of ministers and Christians who have not taken special part in the meetings. This influence has been an important factor in the case. It has helped to give character to the work. Subtract all these agencies and influences and the "army" as such would be quite a small force.

3. Notwithstanding these auxiliaries, the work has not spread very widely. Opposition has both helped and hindered it. It has been limited to certain classes—important indeed to these classes and to the individuals who have been reached and saved.

4. But the whole thing will and should be "weighed in an even balance" and weighed in the light of genuine Christianity and in the light of final results. The work thus far has been on a single line of labor. The converts have lived in the excitement and enthusiasm generated by the meetings. The confirmation, education and establishing of these souls are yet future.

5. It is a grave question to be considered whether too much is not claimed and conceded in the title of the organization, namely, "The Salvation Army."

The New Testament applies the term "soldier" to all true ministers and Christians; it calls Christ the "Captain of our salvation;" it speaks of "fighting the good fight of faith" and of "overcoming." It says: "No man that warreth entangleth himself with the affairs of this life that he may please him that hath chosen him to be a soldier." It enjoins on Christians and ministers to "endure hardness as good soldiers of Jesus Christ." Now all these descriptive terms belong to all Christians and Christian ministers. Is it not then claiming too much to call themselves "*The* Salvation Army?" And is it not conceding too much on the part of Christians to allow the exclusive appropriation of these metaphorical terms? It may be said that it is merely technical, but it is also significant and by contrast disparaging. What is and should be the Christian Church—or churches—but salvation organizations? If the churches have another aim and end in view than salvation, then may they yield the flag to this new organization and disband or change their name and call the nominal church *ecclesia*—conventicle, assembly, lyceum or the church of esthetical culture or the "church of Christian endeavor." Leave out salvation; call it society. Gather the *elite*; build splendid cathedrals; have fashionable sociables, fairs and festivals with salvation left out; call the members of the society "gentlemen and ladies;" make it embarrassing for the poor, the publicans and sinners to come to these places now called churches. Let the gentlemen and ladies enjoy their cushioned pews, listen to the well-written manuscript, to organ and quartet and ride home to enjoy royal dinners which the servants have in readiness. Drop out salvation as obsolete and contraband. Then there can be no reasonable objection to the Salvation Army wearing their chosen title and uniform. But if the churches are really what Christ designed and are after the apostles' model, then we have a right to claim for the churches that they belong to the true salvation army and that the war is not ended and that we are not in "Winter quarters" and are not merely fortifying for defense.

6. It is a grave question to consider whether the necessity exists in order to reach the classes that are reached, that tambourine music, street parades and military uniform and senseless songs and slang phrases should be employed to reach and save the classes and the masses. Shall Christian sentiment endorse all this as necessary or expedient? The tambourine may not be more ungodly than a cornet or an organ, but somehow there is not much tune in it nor much salvation influence in any of them. And the parade in the street with band music and uniform, while it may draw the small boys and even the masses to see the show, one can hardly see how it contributes to salvation. "The kingdom of God cometh not by observation" or, as the margin has it, "with outward show" or demonstration.

It is often verbally conceded and even argued that it is necessary to resort to these sensational means to get access to the masses. Well, then, let the church adopt these means if they are really a "necessity." It is said that the churches don't reach these classes. Well, why not? Have they tried much? Have the churches exhausted approved gospel means? Have they "warned men night and day with tears?" Have they gone out "into the highways and hedges and compelled men to come in, that God's house may be filled?"

Now would it not be more advantageous to the cause of God and the credit of Christianity for the members of the churches to rally around their own standard and organize victory in their own departments and put into their own church services and instrumentalities the zeal that some evince at the Salvation barracks? There is comparatively little time or opportunity for church members to work there with such crowds and with the obvious propriety of allowing the converts to speak and pray. At home in the churches there is "ever so much" room to work and more room outside the church doors. "He that is wise winneth souls." Converts thus won will be drawn into the churches and placed under instruction and discipline and be "nourished up" and be led to observe the "ordinances" of God's house, and thus become "established, strengthened and settled." Let there be no opposition or persecution of the so-called Army, let them sing their own songs—some of them mighty and moving—let them occupy their own sphere, work in their own way, but let every churchman "build over against his own house," and increase the efficiency and success of his own church, and "let not our good be evil spoken of." "Hold fast the form of sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil to say of you." Let the New Testament precepts, precedents, institutions and modes of labor, with Scripture motives, Christian spirit, be our standard and directory and "Lo, I am with you always" shall be the signal and the secret of large success.—(*N. Chr. Adv.*)

BLIGHTED HOPE.

On a wild, but beautiful afternoon, an artist was seated on the sea shore. Very gorgeous were the colours of the sunset clouds, and rare hues played on the troubled incoming waves. The painter had chosen for his seat a rough rock, carpeted with brown sea-weed. His easel was before him, and his mind was absorbed in the picture he was painting. The

tide was coming in. He had selected a nook beneath lofty, beetling cliffs, and the incoming water was gradually but surely surrounding him and preventing his escape. His danger was becoming great. A friend on the top of the high cliff saw his peril and shouted, but the voice was either drowned in the sea's roar, or the man was so lost in his pursuit that he heard it not. There was no time to be lost. It was too late to descend and walk round, which would have been a considerable distance; so his friend took a large stone, and with good and careful aim threw it at the picture. Happily it struck and crushed through the canvas, overturning the easel into the sea. Up rose the painter in deep vexation, when, looking round to see who had so marred his work and hope, he perceived his danger. But then escape was easy. His first desire was to find his friend and thank him for the service which had saved his life.

When comfort surrounds us and health and prosperity is our portion, we are apt to paint bright pictures of the future of our lives here below. Our earthly plans absorb our thought, and we are in danger. Our loving God sees our peril, and instead of letting us be destroyed, He destroys our hope. Like a rude stone through our design for future earthly comfort comes an affliction, a sickness, a loss, a disappointment; something which God knows to be best fitted for the purpose. The heart is saddened and the spirit vexed as we see the result of prolonged toil and anxiety destroyed. But soon as we can recover the right tone of spirit and look around, our sadness is changed to gratitude as we bless our Father for His wise and loving discipline. It is ever wisest to trust His care, "for we know that all things work together for good to them that love God."—(*Baptist Visitor.*)

ROME.

(Record CORRESPONDENCE.)

Rome, June 9, 1883.

Two saintly men have lately entered into their rest, whose loss will be sincerely felt, not only by their personal friends, but by those branches of the Evangelical Church in Italy to which they belonged. The venerable Marchese Giulio Especo, Deacon of the Waldensian Church in Rome, passed away after a few days illness at the advanced age of eighty-two. Of noble Spanish birth, he early entered the Papal army, where he rose to the rank of Colonel. When Pius IX. seemed inclined to head the Liberal movement in 1848, the Marchese Especo, then in command at Ancona, held that town against the Austrians. After the fall of the Papal power in Rome, when perfect religious liberty was granted by the Italian Government, the Marchese had occasion to hear the Gospel preached, and after due reflection became so profoundly convinced of the errors of the Romish Church as to join the Waldensians. In due time he became Deacon and Treasurer of their church in Rome, and in spite of his great age assiduously attended to his duties, besides visiting the poor and sick in their own homes and in the hospitals. His loss will be deeply felt by many.

Signor T. Pietrocola-Rossetti, pastor of the Reformed Italian Church, died suddenly on Sunday last, the 3rd inst., in presence of his congregation, while expounding the fifth chapter of Revelation. Signor Rossetti, in conjuction with Count Giucciardini and other prominent Italians, had laboured for more than twenty-five years for the evangelization of Italy. He was the author of "Inni Sacri," and other highly esteemed writings, religious and secular, among the latter being a memoir of his uncle, the late Professor Gabriele Rossetti, of King's College, London, father of Dante Gabriele Rossetti, the well-known poet and painter.

The first Evangelical church has lately been opened at Siena. It is a handsome building of Corinthian style. On the facade above the door is inscribed the text, "*Ravvedetevi, e credete all' Evangelo*" (Repent ye, and believe the Gospel). Attached to the church are schools and a house for the minister. The whole is due to the indefatigable energy and zeal of Dr. Commandi, of Florence, who takes a deep interest in the welfare of the Evangelical congregation at Siena, and the diffusion of the Gospel in that town. The Syndic and other authorities were invited to be present at the opening service, but at the last moment the Syndic excused himself under the plea of business, though he assured the congregation not only of his own sympathy, but that of the municipio also, in the undertaking.

At Milan, the Christian Evangelical Club is strongly advocating "Sunday rest" on religious, hygienic, and moral grounds, and the Circolo Central Operaio (Workmen's Central Club) in Rome has also proposed adopting it. On the 16th inst., the President of the Club at Milan will read a paper on the subject "Patria e religione," two subjects which go hand in hand in Italy, owing to the violent protestations of the Vatican against the occupation of Rome and the Roman States.

On the 27th May a monument was unveiled on the Pincio, in a commanding position, in full view of the Vatican, to the memory of the Brothers Cairoli, who fell at Villa Gloria, outside the Porta del Popolo, on the 28th October, 1867. The base of the monument is in Baveno granite, on which are inscribed seventy-eight names of those who fell in that heroic but fatal attack for the liberation of Rome.

The first anniversary of the death of Giuseppe Garibaldi, the 2nd inst., was duly observed by all those who remember with gratitude the debt that Italy owes him for her independence. A bust of Garibaldi was unveiled in the large hall of the "Palazzo Senatoria" at the Capitol, in the presence of the authorities and many senators and deputati.

DANIEL WEBSTER.

The revival of interest in Daniel Webster makes the new volume on the great new England statesman by Henry Cabot Lodge—Houghton, Mefflin and Co.—both timely and welcome. The centennial of Webster's birth occurred last year, and it was thirty years ago that his massive and impressive form was laid to rest at Marshfield on the farm he took so much pleasure in, by the side of the sea he loved to listen to and watch. It was a distinguished party that assembled there to pay a tribute of respect to the great lawyer, orator, and statesman. The house in which he delighted to entertain his friends in a style of princely simplicity had been destroyed by fire, but there were memorials enough of Webster there to hallow the place to his admirers. And since then Mrs. Webster, his second wife, has passed away. Mr. Peter Harvey, one of Webster's intimate friends, who recently died, wrote an interesting volume of Reminiscences, full of anecdote and incident, which brought the man as he was in his personal relations, vividly to mind. But it blended with the other circumstances to deepen the impression of the distance between Webster's time and our own. He belongs to a period that has become historic. It was not given him to behold, even in imagination, the America of to-day.

Mr. Lodge's volume on Webster, in the American Statesmen series, is not so much a biography as a critical study of the man in his public relations and career. It is written in a spirit of admiration, but is severely discriminating in its estimates. There has been hitherto little else than indiscriminating laudation on one hand and censure on the other, and the time has now come for a judicious, dispassionate review of the career of this remarkable man. Whether Mr. Lodge has succeeded in anticipating the final estimate of history on Webster or not, his interesting volume is a valuable contribution towards that estimate.

The story of Webster's life is too well known to need retelling. Mr. Lodge brings out in striking colors the early promise and struggles of this precocious boy. He was greatly indebted to his parents. His father, Ebenezer Webster, had fought in the war against the French and Indians, and afterwards in the Revolution. Washington consulted him at Dorchester about the sentiment and resources of New Hampshire; he was in the battles of Bennington and Ticonderoga, and guarded Washington's tent after Arnold's treason, Washington saying "Captain Webster, I think I can trust you." He had taken a farm in Salisbury, in northern New Hampshire, when it was only by a hard struggle that a living could be earned. He was tall, massive, commanding in presence, silent, impressive. "He had courage, energy, and tenacity—all in a high degree." He came of Puritan stock, and was himself a member of that great family. "His neighbors trusted him; they gave him every office in their gift, and finally he was made judge of the local court. In the intervals of his toilsome and adventurous life, he had picked up a little book-learning, but the lack of more barred the way to the highest honors which would otherwise have been easily his. There were splendid sources of strength in this man—the outcome of such a race—from which his children could draw." "He had a great capacity for affection and self-sacrifice, noble aspirations, a vigorous mind, and above all, a strong, pure character, which invited trust." It is easy to see from this picture how much the son inherited from his father. And his mother, Ebenezer Webster's second wife, was a woman of large capacity, tenderness, and affection, and devoted to her family. Daniel was her second son, a puny boy, whom the neighbors insisted would not live. He was nursed and caressed, excused from work and hardship of all kinds; everything was done for him, everybody made sacrifices for him; nothing was quite good enough for this delicate, precocious boy, who could not remember when he learned to read, who devoured all the books he could lay his hands upon when a child, who remembered everything he read or heard, so that when the teacher offered a prize to the pupil who would recite the largest number of verses from the Bible the next day, Daniel repeated verse after verse until the teacher in dismay begged him to stop. He had a deep, sweet, musical voice, and read aloud better than any of his teachers; and the teamsters used to stop at the farmhouse to water their horses, and "hear the Webster boy read the Bible." Almost the first money Ebenezer Webster got beyond the absolute needs of his pinched family, was used to fit Daniel for college, and send him to Dartmouth. He was the family idol, and once when he went with his elder brother Ezekiel to a master, the two boys having each a quarter of a dollar to spend, Daniel was asked on their return what he did with his money. "Spent, sir," was the reply. "And, Ezekiel, what did you do with your money?" "Lent it to Dan," was the boy's answer. It was the expected thing for him to do. It was out of such a home that Daniel Webster emerged into the great world.

There is a reverse side to this picture, which Mr. Lodge has the courage to bring out. This very sacrifice for the precocious, delicate boy and splendidly gifted young man, was the chief cause of his failure as a public man. He had unequalled talents. When a young man he was handsome, and in middle life he was the most impressive, commanding personality ever seen at the bar or on the rostrum. His speech was irresistible and overwhelming. His reply to Hayne marks the height to which Senatorial eloquence has attained. His orations at Plymouth and Bunker Hill, on American topics, were masterpieces. In England as well as here, people looked at him with wonder, and listened to him with admiring awe. Carlyle writes to Emerson of the impression Webster made on him, as of an old Norse

Hero-King. After his great speech against nullification, he stood as the nation's first orator, its greatest man. It seemed that any position, any honor, was within his easy grasp. Yet, as Mr. Lodge says, that success was the turning point in his career, from which dates his decline. His favorite daughter and son. and his wife and brother, had died. His old home, with its restraining and helpful influences, had been broken up. He grew increasingly indolent, and contracted debts he had no means of paying; while he lavished money in reckless ways. He was ambitious for the Presidency; he was disappointed that another was nominated in 1836, and still more that Harrison was brought forward in 1840. It grieved him to be passed by in 1844, when Henry Clay was the Whig candidate; he was cut to the quick at his rejection in 1848; and that he was not seriously thought of in 1852, quite broke him down. He had lost the anti-slavery sympathy of the North by his course on the slavery question, particularly by his speech on the 7th of March, 1850; but did not gain Southern support in consequence. From that time forward he was a sad, disappointed men, full of anxiety, and often dejected. A fall from his carriage in the Summer of 1852, hastened his death, which occurred in the Autumn.

Why was it that a man so splendidly endowed, with such brilliant prospects, failed so completely as Webster did, after reaching such a height? This question deserves an answer for the sake of the hundreds of young men who aspire to a public career. Mr. Lodge says that it was largely owing to the effect of that early caressing in his New Hampshire home. Everything was done for him and given to him without exertion on his part, until he came to expect everything as a right instead of earning what he wanted, and grateful to get it by the earning. He took remorselessly. He accepted royally, without a feeling of obligation. He forgot that great talents call for great services and sacrifices; that unto whom much is given, of him much is expected in return. And the unwise admiration and flattery of his friends confirmed him in expecting favors on the ground of his superior abilities instead of his superior services to the country. This is a point of incalculable moment, and it goes to the root of the matter. Webster's unfortunate habit of borrowing money and contracting debts he could not pay, grew up in the same way, from getting everything as a boy without giving anything in return, and from becoming accustomed then to live from hand to mouth. He never felt that debt carried with it moral obligation. In fact Webster's moral nature was not equal to his intellectual, and yielded when it should have controlled. With him religion was a sentiment rather than a principle, and in the supreme exigencies of a trying public career, he was not equal to the emergency. Of course other elements enter into the account. These are the radical defects, and they teach a lesson which all parents should have, and all young men should learn.—(*N. Y. Evangelist.*)

A VISION.

BY ANN J THOMPSON.

In the WITNESS of May 3, appears the obituary of J. Frye McDonald, whose experience was so like my own in some respects, that I am inclined to refer to it.

A few months after attending the Holiness Camp-Meeting at Cedar Rapids, my only daughter and two sons were happily converted to God, as one of the results of the prayer of faith and entire consecration. The March following, my darling daughter was stricken with scarlet fever, and after a few days and nights of suffering, she smiled on us all and went to live with Jesus, whom she loved to talk and sing about. I never for one moment felt to murmur, though at times the loneliness and sorrow seemed more than I could bear. Then my dear Saviour would come to me, with such pity and love, and carry me over the dark billows in His strong, loving arms, speaking words of comfort to my poor soul, soothing me like a mother her sick child. And how many times have I thanked my Father for giving me such a clear evidence of the cleansing, previous to the bitter cup. I knew not for what He was preparing me.

Some months after her death, I felt a strong desire to know if my darling was a companion of our first-born, who so often looked down upon us with angel face and smiled, and who had gone years before? To the dear Lord I made known my desire. "If it be Thy will, O my Father!" The reply came, "Wait patiently,"—which I did, feeling sure my prayer was heard. Only a few weeks later, after retiring to rest, and while meditating upon the love of Jesus, my soul seemed swallowed up in the great ocean of His love. I was not asleep—I was not awake—whether in the body or out I could not tell; but I was in Heaven. Yonder was the innumerable throng, all supremely happy. Near the entrance sat our Saviour, the central figure, the embodiment of purity and loveliness. Oh, how glorious! Leaning upon His lap were my two darlings, the one who left us last being the nearest to where I entered. Both were looking into His face with the same smile of ineffable joy as when they left us. Jesus was talking to them with his right hand uplifted as I entered and knelt beside them. Oh, the bliss unspeskable! the scene indescribable! the joy beyond measure! How I longed to remain there!

Since that time I can, as never before, realize the meaning of the words, "Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive, the things which God hath prepared for them that love Him."—*Marshalltown, Iowa.*—(*Chr. Witness.*)

A PUBLIC NUISANCE

It is not the least of the evils which accompany the use of tobacco that it seems to make its devotees unmindful of the rights of others. We do not deny that it comes within the limits of personal liberty to smoke or not to smoke. Those who assert their rights against smokers must be careful not to infringe in turn the rights of smokers. If a fullgrown man chooses to take a cigar between his lips, or even the abominable cigarette, it is his own business. To him belongs the responsibility for whatever physical and moral results may follow. But it is other people's business if he chooses to assert his rights in public places. Railroad and ferry companies and other public servants are obliged to make stringent rules against smokers, and to isolate them from the rest of their patrons. But every traveler knows how frequently these rules are broken, even where officials are most watchful against violations. Many will puff their smoke, when the back of the official is turned, into the faces of fellow passengers in Pullman or ladies' cars or in the ladies' saloon of the ferry-boats; while all seem to regard it as an indefeasible right to smoke in every place which is not placarded with a prohibition. If ladies or gentlemen wish to stand outside the saloons of our ferry-boats on a hot day, to enjoy a breath of fresh air, they must, perforce, take into their sensitive lungs a cloud of smoke discharged from somebody's mouth and nostrils. No greater insult could be offered to a person than to spit upon him; and yet there are thousands of smokers who claim it as a right to nauseate those who may happen to be in their company and thus at their mercy. Wherever crowds are gathered, in political conventions, at most meetings of men, on the streets, in restaurants, and in many other places where those who abhor tobacco are compelled to go, the smoker indulges himself with a sublime disregard for their comfort.

So persistently are their rights disregarded that many to whom the smell of tobacco is extremely offensive have come to believe that there is a sort of diabolism produced by its use. When smokers are rigidly excluded from carrying a cigar between their lips they will often intrude themselves with it lighted in the hand, partly concealed. And often, where this annoyance is escaped, one may be quartered by the side of a man fresh from a smoking-car or smoking-room, whose clothes are reeking with the fumes of stale smoke and whose breath is as vile as though it came from a hennery. Smokers who are members of a public body, like an exchange, insist, wherever they may be in a majority, on the privilege of nauseating their unfortunate fellow-members. The question of extending this privilege to all hours in the New York Maritime Exchange was recently up for consideration, with the prospect of being carried by the smokers. So great and so unavoidable are the annoyances arising from this practice that many, who are compelled to mingle freely with their fellow-men, have been tempted to overcome their scruples and their detestation of tobacco and try to learn to use it, order to deaden their sensitiveness to it and thus lessen their discomfort. The Turks tried to prevent the practice by cutting off the noses of those who indulged in it. Is mutilation of the offended member the only way of escape open to the non-smoker?

If smokers were to show more regard for the feelings of others it would doubtless put them to some inconvenience. There are many who could scarcely say that the odor of the smoker is less offensive than that of the stableman; and, if he would cease to annoy at all, he would smoke nowhere but in some isolated place, would take a bath after every indulgence, and would invariably change his clothes. But much less sacrifice than this would cause, would give great relief to the general public; and yet we cannot hope that smokers will voluntarily assume it. They are more inclined to intrude further than to surrender. There seems, as we said at the beginning of this article, to be an influence connected with the habit which dulls the edge of the sense of regard for others' rights.—(*N. Y. Independent.*)

A LAY SERMON ON SABBATH-KEEPING.

Mr. Bennett H. Young is not a minister nor a local preacher, but the president of the Louisville, New Albany and Chicago railroad. He recently promulgated the following order for the management of his road:

"In the future operations of the Louisville, New Albany and Chicago railway it is directed that so far as possible no work be done or trains run upon the Sabbath day. You will on the 1st of May stop all trains on the Sabbath except the evening passenger one. Some questions concerning mail transportation have arisen and if the train is not required I shall issue a further order concerning it. In case of perishable goods or live stock it may be necessary to do some work, but you will avoid this where it can safely be done.

You will in the future run no excursion trains of any kind for any purpose on the Sabbath. This order applies to camp-meeting trains. If Christian people cannot find other place for worship this company will not violate divine and civil laws and deny its employees the essential rest of the Sabbath to carry them to camp-meeting grounds. I am also informed that a number of the company's employees have conscientious scruples against any work on the Sabbath. There are likely others who do not feel so strongly on this subject. Under no ordinary circumstances must any employe who objects on grounds of his religious convictions be ordered or required to do any service on the Sabbath. If any difficulty arises in the execution of this regulation please report them to me for

and you will also notify employees of their right on conscientious grounds to be fully protected in the observance of a day of rest."

"DEATH, OR DEEP WATER."

A vessel was once approaching Liverpool. Night was drawing near, the sky was cloudy and there were tokens of a gathering storm. The captain did not seem to understand his business and managed to get his vessel away down on the flats where it was in imminent danger of being wrecked. A pilot started out to board the ship. He would have been glad to have avoided the job, but it was his turn and he must go where duty called The pilot-boat came alongside and the pilot jumped into the chains, sprang on deck and said to the captain: "What have you brought your ship down here for? Call all hands aft." They came and he said: "Now, boys, it's death or deep water! Hoist the mainsail!" The men saw at once there was work to be done and a pilot on board who knew his business. They sprang to their places with a will, and by putting forth tneir best exertions they saved the ship.

Are there not too many Christians who are out of the channel and drifting on to the shoals of worldliness and pride and indifference, who need to hear the faithful pilot's voice crying out: "now, boys it is death or deep water?" A mere theoretical knowledge of divine things will never avail when the night of wrath and the storms of judgment gather on the world. A dead faith will not save us from ship-wreck. If we are to make the heavenly port we must find safer sailing than can be found among the shoals and quicksands of empty professions and religious formalism. Let us heed the Pilot's voice and endeavor by God's grace assisting us to launch forth into deep water and make sure work both for time and eternity. "Wherefore the rather, brethren, give diligence to make your calling and election sure.—*Selected.*

TELEGRAPHIC NEWS.

Paris, July 5th: Latest news from China states that Li Hung Ch'ang has left Shanghai, and has referred M. Tricou to Tsang li Yamin (Chinese Foreign Office).

Vienna, 5th: The last bulletin issued respecting the condition of the Count de Chambord states that he has somewhat rallied from his late attack.

6th: The Count de Paris arrived here to-day, and to-morrow goes to Frohsdorff, the seat of the Count de Chambord.

7th: An interview took place yesterday at Foahsdorff between Count de Chambord and Count de Paris, which was of a most affectionate character. Politics were not touched upon.

London, 6th: The large increase in the mortality from cholera at Mausurah and Sammanoud convinces the doctors that the disease is of an epidemic character.—Two cases of cholera have occurred amongst the troops forming the sanitary cordon.—M. de Lesseps has left Paris for London in compliance with the request of the British Government, in order to complete the agreement in connection with the second Suez Canal, the bases of which are settled.—News from Australia states that great dissatisfaction is felt in that colony on account of the Home Government's decision with reference to the annexation of New Guinea, and the Ministers of Queensland and Victoria decline to regard the decision as final.—Sir Auckland Colvin's appointment to succeed Major Baring in India is confirmed.—The Duke of Marlborough, is dead.

Alexandria, 6th: Another death from cholera occurred here to-day.

Cairo 7th: Cholera has broken out at Menzaleh, at which place eleven deaths from that cause have occurred.

Paris, 7th: The *Temps* publishes an article to-day which urges the French Government to grant to the French Company already established in the New Hebrides similar rights to those granted to the North British Borneo Company.

London 7th: Mr. Cross, replying to a question in the House of Commons last night, said that the memorial on behalf of Surendranath Bannerjee is under the consideration of Lord Kimberley.—The House of Commons last evening negatived the motion for Woman's Suffrage by 130 votes against 114.—The Hon'ble F. R. Plunkett, First Secretary of the Embassy at Paris, has been appointed British Minister at Yeddo.

Brindisi, 8th: The population here, fearing cholera, refused to-day to allow the P. and O. Co.'s s. s. Surat to land the Bombay mails of the 19th ultimo. The steamer therefore proceeded to Trieste to land them there.

Cairo, 8th: Some English doctors now in Egypt have expressed their opinion that the present attack of cholera was originally imported from Bombay.

London, 9th: Carey, the informer, has left Dublin, but his destination is unknown. He has received no reward from the Government for his evidence in the Phœnix Park murder trials, nor has he been formally pardoned for his own participation in the crime.

10th: The Under-Secretary for Foreign Affairs, replying to a question in the House of Commons last night, said that Her Majesty's Government had no knowledge of any treaty defining the frontier between Persia and Russia, except the one concluded between those two countries in December, 1881.—In consequence of Mr. Bradlaugh having written a letter to Mr. Gladstone notifying his intention of taking his seat in the House of Commons, the House last night agreed by 232 votes against 65 to a motion brought forward by Sir Stafford Northcote, excluding Mr. Bradlaugh from the precincts of the House.—The Postmaster-General, replying to a question in the House of Commons last evening, said that the next overland mail from India had been ordered to proceed to Plymouth direct.—Lord Kimberley has accorded his general sanction to the Hyderabad-Chanda Railway scheme, and has authorized negotiations to be opened with Sirdar Dilar Jung, in accordance with the latter's terms of instrsctions received from India. His lordship also promises his advice and assistance to the scheme.

Paris 10th: M. Challemel-Lacour, speaking in the Chamber of Deputies to-day said that the Tuduc was now the enemy of France, and that it was no longer a question of negotiating with him, but of fighting him. He said that he hoped to conclude an arrangement with China regarding the settlement of the frontier question.

The Chamber of Deputies voted a resolution approving the policy of the Government.

Cairo 10th: Cholera is decreasing in Damietta.

Washington, 10th: The Agricultural Bureau's monthly report states that the average condition of the crop in ten Cotton States is 90 per cent.

London, 11th: Mr. Gladstone, replying to a question in the House of Commons this afternoon, said that he had received official information of a grave occurrence which had just taken place in Madagascar. The Secretary to the British Consul at Tamatave had been arrested in the latter's presence, and the French Naval Commander had ordered the British Consul, although suffering from illness, to quit the town in twenty-four hours. In the interval, however, the British Consul died, and the officers of H. M. S. Dryad, who had gone ashore to attend his funeral, were not allowed to re-embark.—The English Missionary at Tamatave has also been imprisoned.—The flags of the consulates have been removed.—The British Government have demanded explanations of these proceedings from the French Government.—The Joint Committee appointed by both Houses of Parliament to report upon the Channel Tunnel, have concluded their sittings, and have decided to vote against the scheme. Sir Charles Dilke, president of the Local Government Board, replying to a question in the House of Commons last night, said that quarantine had proved ineffectual against the introduction of cholera, and that the Government did not therefore intend to establish quarantine at British ports, but only to institute a medical inspection, and a system of disinfection.—The House of Commons last evening carried against the Government, by 200 votes against 192, Mr. Chaplin's motion forbidding the landing of cattle in Great Britain from countries where a want of precaution was exhibited against disease.—The Chancellor of the Exchequer made the following statement in the House of Commons to-day concerning the Suez Canal.—An agreement with M. de Lesseps has been signed providing for the construction of a parallel canal, which will be completed in 1883. The reduction of the present tariff will commence on January 1st next year. Vessels in ballast will pay 2½ francs per ton less than those carrying cargo. As the dividends increase, the pilotage dues will be remitted. The British Government provides for the new undertaking a capital of £ 8,000,000 sterling at 3½ per cent. interest, redeemable in fifty years.—Endeavours will be made to obtain a prolongation of the concession to the company.—An English Vice-President will be appointed.—The agreement will require the sanction of Parliament.

Alexandria 11th: The Anchor Line s. s. Roumania has been towed into this harbour with her machinery broken down.

Teheran, 11th: The existence of a new draft treaty between Persia and Russia, regulating the Russo-Persian frontier, is re-affirmed here, the treaty being subject to modification by the Shah.

London, 12th: The agreement signed with M. de Lesseps, in connection with the Suez Canal, further states that the transit dues, after the profits of the Company exceed 25 per cent., will be reduced by fifty centimes per ton, making a reduction of 2½ per cent.

PASSENGERS SAILED.

Per P and O Str. *Bokhara*, 10:

For London—Mr Bradbury, Major Newbery, Mr W J A Bird, Major G F Boughey, Dr G H Condon, Major H S Brownrigg, Mr R J Woods, Lieut Col and 2 Misses Tufull, Mr J J Powell, and Mr F Walker.

For Brindisi—Mr C G Master, Mr and Mrs H Wigram and three children, Mr Coard, Mr Smith, Dr Geo King, Mr John Owen, Mrs Sullivan, Mr H I P Thompson, and Mr G W Deane.

For Marseilles—Mr W B McLennah.

PASSENGERS ARRIVED.

Per P and O Str. *Ravenna*, 8:

From Gravesend—Mr and Mrs Ozanne, Mrs Bonus, Mr and Mrs Dow and 2 children, Mr J Carington, Mr J Dunsford, Miss French, Miss Millet, Mr J Anderson Sub-Condr J M Phelan, and Mr and Mrs Rayner.

From Brindisi—Mr Orr, Mr P Snow, Major Anislabie, Mr H S Woodward, Surgeon Major G C Penny, Dr P W Dalzal, Mr G R Thom, Mr A Shuttleworth, Surg Genl M C Furnell, Mrs Furnell, Mr G W Sherridan, Mr Massey, Capt M Mayne, Mr and Mrs Mansell, Mr Morrison, Mr G Barnes, and Mr Lang.

From Malta—Mr James McElroy.

Domestic Occurrence.

DEATHS.

WILLIAMS—June 25 at Vizianagram, Catherine, the wife of the Rev J M Williams, S I B Mission.

TENNENT—July 7, in London, W M Tennent, of Bombay.

GRAHAM—July 7, in Bombay, Thomas Graham, Superintendent, Type Foundry, Bombay Education Society's Press, aged 67 years, 8 months, and 24 days.

GORDON—July 7, at Grant Road, Bombay, Henry William Bowen, the infant son of Mr C S Gordon, aged 1 year and 11 days,

"BOMBAY GUARDIAN."

Subscriptions received from 7th to14th July 1883.

Dr. J. Vitters, 10th January 1884, Rs. 3-13; Miss A. Elliott, 7th January 1884, Rs. 3-13; Dr. Geo. Sinclair 31st July 1884, Rs. 10; D. Isaacs, 19th May 1884, Rs. 7-10; and in part payment of old account, Rs. 2-6; R. W. Boileau, 18th September 1883, Re. 1; W. Euington, 31st July 1883, Re. 1; J. Crummy, 31st December 1883, Rs. 3; James Brown, 30th June 1883, Rs. 4-9; Major General Bayly, R. A., 29th May 1884, Rs. 7-10; W. Wells, 1st June 1884, Rs. 7-10; Rev. T. E. F. Morton, 7th August 1883, Ans. 10; Mrs. Fido, 8th July 1884, Rs. 6.

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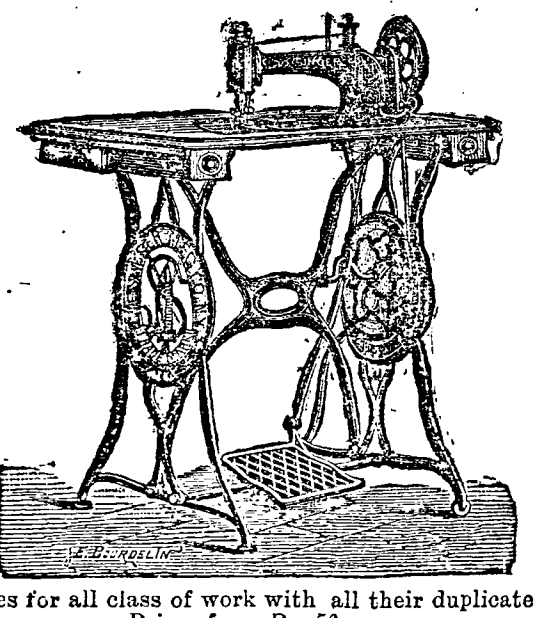
1877, 282,812
1878, 356,432
1879, 431,167
1880, 538,609
1881, 561,036

And in 1882, 603,293

Beware of imitation Machines alike in appearance yet worthless in working ! !



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19-5-83—6 w.

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Letters for the Editor may be addressed to him at the above-mentioned Press.

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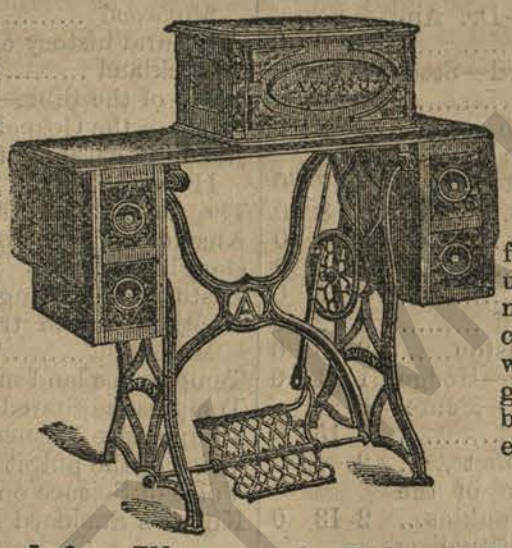

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